608 The godfather is supposed to supervise the
●861 growing up of the child. He should see that his godchild "grows straight like a tree" and is properly trained and clothed, and he should make presents of clothing from time to time and remedy any deficiencies in the parents. Should the parents die, the godfather is responsible for rearing the child.

553 The name is usually selected by the parents.
574 There are four ways of naming a child: using the name of the saint on whose day the child was born; the name of some distinguished person; a name selected by the godfather; the name of some relative, such as the grandparent or sibling of the parents. In the case of persons named for San Juan, San José, San Pedro, San Pablo, or San Francisco there are special observances in connection with their name day throughout the rest of their lives. Early in the morning, people visit persons of these names on their name day; often they will be strangers, for it suffices if one member of the party knows the person. The guests merely say "Good-morning" to the person visited and then are given *posole*. They may then stay around and talk a bit or may leave immediately, merely saying "Thank you" in the ordinary way. Sometimes the band starts at midnight, going around to various persons' houses and playing. In some cases the band members appear to be paid and to come by invitation, but in others they seem merely to be following the usual custom.

Persons with other names are also expected to show hospitality on their name day. When one of the schoolmasters, who is a native of the town but is stingy and not well liked, celebrated his name day, the town officials thought it would be a good joke to invite themselves to his house for dinner and did so. Meeting members of the staff of the study on the street, the mayor and secretary promptly invited them along. As the invitation was not seconded by
[123] the rather surly school teacher, who showed considerable signs of distress already, the invitation was not accepted.

751 Infants are subject to a number of diseases,
754 but there are few special treatments for them.
854 Only the evil eye must be guarded against especially, for it is usually fatal for infants of a year or less. This illness is especially in-

854 forebearance than seems likely to be usual.
[152] Possibly her behavior was inhibited by awareness that I was watching.

●861 In another instance, a group of small boys
[524] were playing marbles. The mother of one of them, a boy probably not over 7, came up behind him, kicked him rather smartly, and scolded him shrewishly for crawling around on his knees and destroying his trousers. The boy was obviously furious but made no reply; when his mother was out of sight he resumed his game—and the crawling. The opportunities for observation of the treatment of small children were far too few to be certain the foregoing cases are typical.

Other situations are handled without stress.
[864] Masturbation by small boys is simply ignored by everyone even though it be in public. There seem to be no efforts to inculcate fears in the children or to control them by fear. Children showed some curiosity but certainly no fear of members of the staff. In one instance a mother trying to get a small boy to come to her remarked that I might carry him off. He looked me over calmly and was sufficiently perturbed to make a start in his mother's direction, but he certainly did not take the possibility very seriously. It may be of significance that the mother spoke to the small boy in Spanish.

Being an orphan is regarded as a grave mis-
736 fortune, even though a child may be helped by its godfather. A child whose father has left the mother or died is also spoken of as an orphan. A common figure of speech in Cherán
[195] when a person wishes to emphasize how he has had to struggle is to compare himself to an orphan or to say his parents were so indifferent that he felt himself an orphan.

857 About 25 percent of the boys go to school at
871 ages between 6 and 8. None of the girls are ever sent to school. Generally by 5 or 6 there
[562] is some start toward participation in adult activities. Boys may be sent on errands, while girls begin to play at adult activities.

868 Actual participation in adult work begins at
857 about 8 years for boys. At this age they accompany their fathers to the woods and help carry back firewood. In the fields they may do no more than guard the father's blanket, but they are given a sense of participation. They may also help drive animals or care for them. By

868 10 they may guide the plow and do other field
857 work, for short times. By as early an age as 15, boys may be working for wages. When a boy begins to accompany his father and to aid in his work, he no longer plays with girls. There seems no rule about this, but about this time, when a boy is not working, he goes into the streets and plays with other boys of his own age, while the girl no longer plays outside but always stays near her mother unless sent on an errand. On rare occasions, if a child is
● [461] disobedient, he may be struck once or twice with a rope or switch.

At a little more than 6 or 7 a girl may be carrying about a younger child and caring for it much of the time. Soon after this she begins to grind on the metate, not as a help, but simply to learn how. The mother also gets a small water jar, and at an early age the girl accompanies her mother to get water. Girls observe the mother in the kitchen and gradually begin to take part in the activities. By the age of 8 a girl may be going alone to the mill with maize. If disobedient, girls may be punished in the same way as boys. In general, it is the opinion in Cherán, and this was borne out by all observations, there is very little disobedience or
[593] punishment at this time and the relations between father and son and mother and daughter are close and affectionate once the child begins active participation in the adult activities. The period of conflict, then, seems a rather limited one, between the time when a child is no longer carried about and the time when it begins to participate in the adult life. These remarks again are based on very inadequate data and observation.

852 Some time between the ages of 6 and 10,
869 usually toward the upper limits of the age period, the child is usually confirmed. There
608 is very little ceremony involved, but when a visit from the Bishop is expected there will be a period of some weeks beforehand when children will be instructed and adults will confess so they may receive communion. For the event a new pair of godparents is sought. These godparents in theory assume the same responsibility as do the godparents of baptism. Actually the bonds seem to be much less close and the duties much less.

857 Small girls and sometimes small boys play with swings in the house yards. These are merely larger versions of the swings used to teach infants to walk. Girls also play running games in the streets with small boys and play "keep away" and other games with rag balls. [157] Girls are shy and always stopped playing when they were observed.

857 In general, girls ape adult activities much more than do boys. Girls pretend to mill 868 maize, using a board for a metate, a rock for the mano, and mud for the maize dough. They play at being street vendors, using flower petals for merchandise. Sometimes they have dolls made of rags, but not very often. More common is it for several girls to get some boards or branches and make a house in which they will play at housekeeping with their fireplaces, grinding stones, dishes, etc. After several weddings had been held in close succession, a group of girls were observed playing at having a wedding. Flowers were put in the hair of the "godmothers" and leaves of maize were tied in the hair to represent the ribbons used in real weddings.

857 Education for life in Cherán is completely on an informal and unconscious level. Children ● 861 learn first by imitating and then by doing while assisting their parents. The social and religious structure they learn little by little through observation first of parents', and later of relatives', reactions to various individuals and situations and by listening to conversations. Only to a very small extent do children learn by being told. Again, observations are too few to generalize extensively, but apparently children are counseled and advised only when they begin to be old enough to undertake adult responsibilities. When they mention that they may do a certain act, the parents may discuss the advisability with them. In small matters of etiquette, parents may prompt children of any age. Formal training, though, seems to play little part in education for life as it is lived in Cherán.

871 Formal education for about 25 percent of the boys is received in school. Those who continue throughout the available course receive four years of school education. They learn to read and write and do a little simple arithmetic. They learn very little history or geography.